THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. IV. No. 6 CHICAGO, ILLINOIS, MARCH 15, 1907 50 Cents Per Year

If You Don't Want Socialism

If you don't want Socialism, quit professing to believe in the "Golden Rule" as a rule of life.

If you don't want Socialism, do not follow Christ, who said, "love one another as I have loved you."

If you don't want Socialism, quit repeating the beatitudes which teach "the meek shall inherit the earth."

If you don't want Socialism, disagree with Paul, who said, "If a man will not labor, neither let him eat."

If you don't want Socialism, quit praying "Thy Kingdom come, thy will be done, on earth as it is in heaven."

If you don't want Socialism, repudiate Christ's teachings, "He that would be great among you let him be your servant."

If you don't want Socialism, quit advocating "the universal Fatherhood of God and the universal brotherhood of man."

If you don't want Socialism, quit preaching justice to all men, and preach special privileges for the rich and oppression for the poor.

If you don't want Socialism renounce Christ's teaching on wealth, "How hardly shall they that have riches enter into the Kingdom of Heaven."

If you don't want Socialism, repudiate Christ's teaching on war; for if you do have Socialism the prophecy of Isaiah will be fulfilled, "They shall beat their swords into plow shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

If you don't want Socialism, you will have to repudiate Christ and the Bible; for the observance of their fundamental teachings will make Socialism inevitable. Perhaps that is the reason your church is not succeeding any better: it has repudiated Christ for capitalism.—T. H. B. Bodenhamer.

Excited Over Socialist Address

Professor Edwin J. Ward, of Hamilton College, Made a Sensation

Staid Old Presbyterian Church and College Shocked by Plain Statements of Christian Principles

To Discharge Professor Ward or Keep Him—That's the Question—He Cannot Be Bribed or Muzzled

The staid old Presbyterians of Westminster Church, Utica, N. Y., and the supporters of conservative Hamilton College at Clinton, N. Y., a Presbyterian school, are much excited over an address delivered by Prof. Edwin J. Ward of said college before the Men's Club of said church at the third annual banquet. The Utica Daily Press gives much space to an account of the banquet and particularly to the address by Prof. Ward, which it declares was "the feature" of the occasion.

Both cities, especially the Presbyterians therein, and the supporters of Hamilton College especially, in which Comrade Ward is Professor of History and English, are greatly stirred by the event. It is quite possible that the conservatives will force Prof. Ward out of his position on account of this "bad break," and again, it is probable that they will not succeed in doing so. We hope Prof. Ward will hold his ground and insist upon the right of a Minister of the Gospel of Christ to speak the Truth of Christ in church and college.

Prof. Ward is one of the most brilliant young men in America, the son of a leading Presbyterian minister of Buffalo, a true minister of the gospel himself, an ardent Socialist, and a member of the Socialist party. Prof. Ward is also one of the strongest athletes in New York, having thrown some of the best professional wrestlers in that State. Let us hope that he will have the strength and courage to win in the great wrestling match into which he has so valiantly entered against the great anti-Christ which slew Jesus, the hosts of Mammon.

The following is a part of his memorable address, as reported by the Utica Daily Press:

Prof. Edward J. Ward, of Hamilton College, was introduced by Mr. Dunham to speak on "Socialism and the Church." Mr. Dunham said that as a preacher in Western New York, Mr. Ward had turned the parsonage into a men's club room, and invited in all the men. They made their own rules, and the pastor did not invite them to the church. There was an athletic club in connection with it, and the parson proved as good a wrestler as any of them. At one time they pitted him against a professional wrestler who was the champion of Cornell. The minister thought it not beneath his dignity to wrestle with the professional and finally threw him. The minister had made good and his church grew rapidly, especially in men. He wrestled his way into the good opinion of the community.

Prof. Ward, at the outset, spoke of these as sacred days full of patriotic significance. He paid an eloquent tribute to Washington and Lincoln and their place in American history. The Japanese fought their way in the spirit of their ancestors, regarding it all as part of a long campaign. It is in this spirit we should give honor to Washington and Lincoln, and recognize that the ship is still on the sea and not yet in port. Washington launched the ship and Lincoln guided it safely through a severe storm. They are not simply great figures in American history, but leaders in a campaign in which we are engaged. The problem before Washington was that people had been divided into classes and kings claimed divine right to stand on a platform of privilege. But the Sons of Liberty denied their right to occupy such a platform or to exercise any control over them. The reaction found its sequel in the Declaration of Independence, "All men are created equal." That was the meaning of the revolution. Under Lincoln, although the king was gone, there still remained a platform of privilege, that of slavery. This had existed from time immemorial and the church had defended it. Preachers of the gospel of the democrat Jesus main-

Colonel Larned's Great Oration on Socialism

Principles of Christianity, if Applied, Would Cure the Ills of Economic and Social System

From Newburgh, N. Y., Journal:

Col. C. W. Larned, professor of drawing at United States Military Academy at West nt, delivered a remarkable address in the Acad- of Music one Sunday afternoon at the men's s meeting. Col. Larned has been a close stu- of Socialism and he discussed this sub- n its relation to Christianity. He declared he application of the principles taught by would cure the evils of our social and nic system. He urged all Christian men sider well the great issues that Socialism s and be prepared to take an intelligent the development of the new order in so- hich he was sure would come in the not future. The large audience listened with interest to the address. It seemed to popular chord, judging from the applause llowed it.

lockenbury presided and Mr. W. H. f the First Baptist Church choir, led ng. The Rev. Lewis Day Williams, of I. E. Zion Church, read the Scripture l the choir of the Baptist Church sang. as offered by Mr. Charles Brown, an State Secretary of the New Jersey Y. The quartet sang and Mr. Hockenbury Col. Larned—a straight, white-haired and a fine type of the American sol- Larned is a graduate of West Point and served in the cavalry army of the service until his appointment many years ago to West Point. His address follows:

I have selected the topic of Socialism and its relation to Christianity for my remarks for three reasons:

First, because I regard it as the most imminent and important issue which is before humanity to-day.

Second, because I conceive Christianity to be essentially socialistic in its genius.

Third, because it absorbs my personal interest to a degree that overshadows all other issues.

For centuries man has been fighting the battle of political liberty and has been struggling for his political birthright. That battle has been fought and won. The right of self-government is no longer questioned among civilized peoples and its demand and enforcement cannot much longer be resisted by autocracy. The battle has moved to a new field, and the fight is for man's social birthright—his title to a fair share of God's gifts, an equitable division of the fruits of toil.

Socialism is an economic question, that is to say, it is concerned with the distribution of the products of industry; it is a political question because it has to do with the functions of govern-

(Continued on page 2.)

tained that the platform was right. But there grew up a party of abolitionists, who said that the platform was wrong. The Civil War was fought and the platform of slavery was torn down.

The platform of kings and of slavery are gone, but to-day we have a platform of privilege, which is founded on the private possession of what are public privileges and which all should use. It gives to those who stand on the platform the right to live on the labor of others; to reap the wealth created by others and to control them. This has been their privilege almost from time immemorial. People say that it has always been so and that it always will be so. But there is growing in this country and throughout the world a body of men who like the federalists and the abolitionists deny the right of the platform of privilege on which the capitalist stands. They deny it for three reasons, first, because they do as the kings and slave owners did, they abuse the privilege which they have; because it makes life a continuous struggle to get on that platform, and because they are founded on the principle of brotherhood of man. Do the people on that platform abuse the privilege of their position? They do when they abuse the rights of the people who create the wealth which they enjoy. The attitude of a Western mine owner was that he would rather a man or ten men in his mine died than one mule, for the mule cost money. Come with me to the Lackawanna steel plant and see 7,000 men working with practically no protection for life and limb. On an average five men are killed every week and fifteen more are mortally injured, and I have it from good authority that nine-tenths of these injuries are avoidable. On our railroads 10,000 men are killed every year and a large proportion of them are employes. In New York City a large pattern shop was recently erected employing women, and the attention of the owners was called to the fact that it contained no seats for women. The reply was, "We have no interest in them because we know that they have no interest in our work."

In St. Louis in a large department store when women were hired they were told of means by which they could increase their income, and these were bad means. But worse than these are the cases of children who are employed in some manufactories. My conversion to Socialism took place in Columbia, South Carolina, where I saw children of 8, 9 and 10 years of age worikng in the lint-filled air of factories working around machines. A boy of 16 looked as though he were but 12, because he had worked in the factory eight years and did not grow. He had three fingers missing from one hand. Another boy of the same age said he had never been to school, and could not learn much if he did go, because he had always been in the factory. The United States census of 1900 shows that there were then employed in the mills and mines of this country, 1,197,600 children, an increase of 600,000 in ten years. In one canning factory in this State there were employed 350 children, while the census report stated the whole number of children working in all the canning factories of the State to be but 300. The figures for 1900 were therefore not exaggerated. Before that same cotton factory in Columbia, Marie Van Vorst saw two little children playing in the sand and they made a sand house into the top of which they stuck an American flag. When asked what the flag meant they said that there was small-pox in the house. It does, but it is the natural inevitable result of privilege gained not by standing on the ground with one's fellows.

The capitalist abuses his privilege by his disregard for the health of the community. According to General Miles, 7,000 of our soldiers died in the Spanish war because of the poisoned canned meats which they were fed. In New York City one of the insurance companies gave with the money of their stockholders a $50,000 dinner and at the same time down town there were 1,400 men standing in line waiting to get a job of shoveling snow at one dollar per day. The king and the slave owner abused the public interest and the capitalist does it to-day. He does it from the fact that he has gained it without rising from the ground on which his fellows stood. The Socialist to-day in the interest of humanity says that platform should be abolished, because men abuse their privilege. In his action the Socialist is the son of the Son of Liberty and of the abolitionist.

The speaker showed as a result of the system that men like Harry K. Thaw are worth $80,000,000, and the Field children have an income of $1,000 a day for which they do no work. Then he turned his attention to the struggle which is made by others to get on the same platform and the suffering which results. One result is a condition of fighting which has the morals of war, and in which dishonesty is the order of the day. It is so when aldermen give away franchises which are created by the people and which belong to them. The same thing is true in the United States Senate when it panders to trusts through the agents of one of them who misrepresents this State. It is a condition such as prevailed in England during the War of the Roses. These wars left England desolate and to this struggle is due much of the poverty of to-day. The people pay the money which Harriman and others gamble for.

But there is a revolt on the part of the people. Some who stand on this platform are becoming disgusted with their position. Mr. Crosby says: "I do not wish to be above the people, but with the people. It hurts their heads and shoulders to climb up on them, but it hurts my feet more." It is to abolish this struggle that people are waking up and demanding that there should be no privilege in the things all must use, such as land, capital, railroads, oil wells, etc. This great unrest is the product of the natural rights, just as the revolution was the product of the inalienable rights of men. Since John Stuart Mill turned Socialist, the leaders of economic thought in Europe and America have taught this doctrine. This was illustrated by strong quotations from the words of Wendell Phillips and Abraham Lincoln. Phillips spoke of the demoralization of the wage system which turns a republic into an aristocracy of capital. Lincoln said all things produced by labor should belong by right to those who produced them.

Turn to the man Jesus Christ, and see what was the whole central thought of his gospel. He did not come to teach people that he was going to die to save them. He found men struggling for the possession of wealth and he said: "Be not anxious for what ye shall eat or drink or wear. Seek ye first the kingdom of God and all these things shall be added unto you." By this he did not mean the church, for there was no church, nor did he mean the hereafter, for then the surest way there would be by suicide. The true attitude of man is not to seek post-mortem bliss. What did he mean? God was to Jesus a father; man was his brother and the world was the household. In a farm home all the members work together for the common good of that family. It is a foundation principle. Socialism is that mode of life which is based on the brotherhood of the human race, which would have land and capital owned by the community collectively and administered collectively for the public good. This great movement is coming and it is not coming suddenly. How soon will it come? It took fifteen years from the Boston tea party to the Declaration of Independence, and thirty-five years from the beginning of abolition to the emancipation proclamation. This movement of Socialism was started in New York in 1877, and the first year it polled 1,000 votes. It has been growing steadily until at the last election it polled 450,000 votes. A Socialist paper published out West has 275,000 subscribers and is gaining at the rate of 1,000 a week. It lately published a special edition of three million copies. Frances Willard said if she had her life to live over again she would devote it to Socialism. The leaders of the anti-saloon movement are identifying themselves with Socialism. Leading reformers, from Parkhurst down, are standing for the idea of the brotherhood of man and the right to receive what he earns. The speaker named Charles E. Russell, Hunter and Edwin Markham as men who are turning toward Socialism. Last week Prof. Hadley said that more than half the people are Socialists at heart. Hearst, the hound who licked the shoes of the Democratic boss in this State, would have been elected had he stood squarely on the platform of municipal ownership, so strong was the sentiment of the people for it. Roosevelt is not a Socialist, but he is teaching the people to deny the right of special privilege.

My brothers, the question is up to the church to-day. The church of Jesus Christ, the democrat, the heretic and the revolutionist, did not stand all of it with the cause of the revolutionists nor with the abolition movement, but after the battle had been fought, it thanked God for what had been accomplished. What will it do to-day? Will it not take a leading part in this movement of the brotherhood of man? Perhaps it will become a movement of class hatred. We should prize a man, not for what he has, but for what he is as a man and a brother. What tends to divide men into classes tends to deny the right of one of the best things on earth, the right of brotherhood, and instead of getting up revivals to save our miserable little souls that are not worth saving, will stand for the spirit of common brotherhood for which Jesus stood and which he taught. (Applause.)

The banquet closed by the company rising and singing "Onward, Christian Soldier." It was one of the most successful ever held by the society.

Col. Larned's Great Oration

(Continued from page 1.)

ment; it is also a social question because it concerns man's personal relation to man; it is besides a moral question because it involves justice and honesty, and, above all, it is a religious question because it is a matter of the fulfillment of God's commands of righteous dealing, and of the principles of Christianity, with which the present organization of society is wholly at variance.

It is evident, therefore, that it is a tremendous issue—one that may not be ignored, belittled or ridiculed without discredit to the intelligence of those so dealing with it and danger to our peace and happiness. It is without any manner of doubt the issue of the twentieth century, vital to our children and to our children's children and therefore to ourselves.

Let us consider a moment the condition of affairs which has developed this great movement of regeneration and what are its specific aims. To very many it is only a vague term; to many more, a name sinister and pregnant with revolution and disaster; to others, a wild and chimerical theory aiming at a foolish and artificial Utopia, opposed to natural conditions and civilized progress.

Let us see—the Declaration of Independence announces as fundamental rights "life, liberty and the pursuit of happiness." The question is, does the present economic constitution of society render possible to a majority of mankind the enjoyment of these inherent rights? Life—the privilege of existence. To merely live it is necessary to have food and protection. Are we, then, guaranteed, our right to live when millions of our fellows are uncertain of their daily bread, and thousands are frequently without it, to say nothing of clothes and shelter, and this in a land teeming with every gift of Nature's God and loaded down with a prosperity that overburdens our means of transportation? Liberty—the privilege of unfettered activity, of the free and full use of our powers—are these guaranteed when the right to work is denied to thousands, while to millions it is accorded as a privilege and a gift in the control of a small minority who can withdraw it when they like? The pursuit of happiness—until the other questions are answered affirmatively this, surely, is a ghastly mockery. Look at the bent backs and horny hands of the millions who shovel and pick and pant and sweat through the best hours of their best days, and up to the shadow of the grave, in order that they may have the privilege of doing just this—for "Life." Look at the pinched features and uncanny precocity in vice of the little ones born in dirt and reared in want, whose inheritance in life is the same treadmill in which their progenitors pursued "life, liberty and happiness."

If then we have not achieved what our political testament accords us, we must have failed grievously in some of the fundamental principles of our scheme of society. We have inherited and developed a political machine of which we are proud, and yet under its action we groan beneath these grievous evils, and misery and crime stalk hand in hand through this smiling land of freedom and of plenty.

Must this always be? Is it an inevitable social condition beyond the help of man and the power of government? Must there always be the small wealthy class intrenched in privilege and smothered in superfluity; the larger comfortable and complacent middle class doing the pleasant labor of exchange, and levying profitable toll upon the commodities of toil; and the great suffering mass of toilers, sweating for all the others and fiercely competing for the privilege.

The well-to-do say "Yes, don't attempt to disturb it," and, I sorrow to say, the churches echo "Amen." It has remained for Socialism—the philosophy of poverty, the religion of the exploited—to say, "No, these conditions are the heritage of wrong, injustice, oppression, organized through ages into a system, and fortified by law and custom. They are not conditions of order, but of anarchy; they do not make for peace but for war; not for love but for hate; not for brotherhood but for class. They are not the ordinances of God, but of the Devil. The great commercial system which is the tyrant of the Western world, is not order, but anarchy masquerading as a system. It cannot control its own processes, and alternates between congestion and collapse. It is at the mercy of its own iniquities, encourages dishonesty and crime, and promotes periodic crises, panics, misery and demoralization. At all periods it is the wage earner who is squeezed and crushed. This great Moloch of Commercialism is the very genius of modern war and in its greedy search for more "spheres of influence" it sets the world in arms. What we call Civilization is but another name for business—a business which is largely the exploitation of the masses for the wealth and comfort of the upper classes. It need not be and it should not be, because it is based upon an initial wrong and an unreasonable method. The world has only to awake to this wrong and this unreason in order to uplift mankind upon a new plane of life wherein justice and brotherhood shall prevail."

This is the message of Socialism, and however you may criticise or disparage its philosophy of economics, it remains the only consistent, comprehensive and humane proposal ever made to reorganize society on practical and scientific lines. The question before the world is—how will you receive it?

There is much solemn denunciation of Socialism as the provoker of class hatred. It is difficult to imagine anything more disingenuous and absurd. The classes exist and always have existed, and always they have been at war; and, so long as they continue to exist, will they continue to be so. Their interests as classes are not identical, and can never be, so long as they remain classes under the conditions which have made them such. Let us clearly recognize the fact and not be hypocritical about it. Socialism does not urge the war of class, but on the contrary seeks to suppress it by removing its cause. It is organized commercialism that fosters class divisions and provokes the war of class.

There are three large and sufficiently well defined class divisions in society—those who have too much; those who have enough; and those who lack, including those who have nothing. In this latter class their wealth is their hands. If we adopt the common designation for these three classes we shall call those who have too much, the plutocratic; those who have enough, the middle; and those who lack, the proletarian or labor class; and an examination of the distribution of wealth among them will show an extraordinary disproportion. This disproportion is so great and incontrovertible that exactitude in the figures is unimportant. Industrial statistics can, of course, be variously interpreted, but no interpretation can greatly change the main fact.

Taking an estimate made in 1898 on the basis of the census of 1890, we have, out of a population of about 62,000,000 a plutocratic class of 887,390; a middle and professional class of 27,000,000; and a proletariat of 34,500,000. The first of these—about 1.4 per cent of the population—control $42,000,000,000, or 64 per cent of the total wealth; the second about 43 per cent, control $18,500,000,000, or 28 per cent, and the third, about 56 per cent, control $2,750,000,000 or a little over 4 per cent. The rest of the $65,000,000,000 of the national wealth of 1890 was controlled by foreign investors. In 1900 the national wealth had grown to $95,000,000,000, and its distribution is calculated to have been as follows:

Taking, not the total number of each class as before, but only those returned as "occupied," we have in round numbers and percentages of each:

	Number.	Pr Ct.	Wealth in billions.	Pr Ct.
Plutocrat	250,000	0.9	67	70.5
Middle	8,500,000	29.0	24	25.3
Proletarian ..	20,393,137	70.1	4	4.2

In which it will be observed that the increase has gone to the plutocratic class.

The total value of productive labor was estimated as twenty-four billions. Of that, labor received 23.74 per cent, and employers, 76.26 per cent. To-day the wealth of this nation is estimated at one hundred and fifteen billions or nearly double that of 1890. I cite these figures only as indications of disparity. Sad statistics of the same conditions might be multiplied indefinitely. It has been estimated that it is impossible for a family of five to approach a decent standard of living on less than $600 per year as a minimum. This allows only about $4.50 per week for food, and only $120 per year for clothes. Yet it is shown that in the north the average for unskilled labor is but $460. As to the hours of labor of many labor groups they are terrible to contemplate. Bakers, seven days in the week, and often eighteen hours per day. A barber, whose illness forced his family to apply for aid, worked ninety hours a week; a butcher, eighty-eight hours; a waiter, seventy-seven hours, and in other trades the hours ranged at sixty-six and below. In sixty-two out of one hundred cases of distress illness was the cause, and in all but two it was the wage earner who was sick. I quote from a religious paper—the New York Churchman. In England the gulf between the classes is still more tremendous, and the depths of misery in the proletariat still more appalling.

Within the year processions of the unemployed have paraded London streets with banners inscribed, "To hell with your charity; give us work." What of the horrors of child labor in the mines and factories? If these miseries exist in times of plenty, what of panics? "If they do these things in a green tree, what shall be done in the dry?"

These shocking contrasts in conditions between the wealthy and the hand workers might be understood if we could find some good reason inherent in the character of the different classes which would reconcile us to this distribution. For instance, if we saw that the wealthy class were pre-eminently good, wise and industrious, while those in want were vicious, ignorant and idle. As a matter of fact, many of the wealthy class are vicious, foolish and idle, while many of those in want are upright and intelligent, and most are industrious. The vice of the rich has no excuse in their surroundings which afford them every opportunity for the cultivation and practice of virtue, while the depravity of the poor is largely due to their poverty and misery. If we inquire further the reason of wealth, we do not find it at all the reward of a higher intelligence and wisdom but mainly the wages of craft and shrewdness. At the best it is the return of a special ability for organization and combination, an acquisitive sagacity. The higher intelligence—the great minds of art, of literature, of science, of law, of statesmanship—are not rewarded by wealth. How comes it, then, that a small part of society lives in splendor, ease and comfort at the expense of the great mass of humanity, who are compelled to toil for an excessive period of time for the mere privilege of living, without the opportunity for self-improvement, the enlightenment of their minds, of the perfecting of their faculties for refined pleasure and the joy of life? Why must millions be the slaves of the mine and the machine, of the ditch and the sewer, of the hammer and spade, in order that thousands may tread velvet and eat from silver and gold?

The Socialist says it is because the laws of the social organization under which we live permit and protect ownership in the necessities of life and the machinery of production. Nature's great stores of the raw material of existence, and the means of its transformation into wealth, are owned and controlled by individuals. Land and all that the land contains and produces are in private hands—coal, iron, copper, gold and silver, wood and the rest are already to a great extent in the possession of comparatively a few who have amassed capital, and these prime necessities, together with the machinery that converts them into available wealth, as well as the great organizations of transportation and intercommunication upon which modern existence depends for its supplies and industrial activities, tend more and more toward control by a class of capitalists, diminishing in number and growing in wealth.

Socialism stands between two anarchies—the anarchy of pure capitalism and the anarchy of chaos. It speaks for the brotherhood of man; it does not propose to destroy property; it has no purpose to deny to any man reward for ability and labor; it does not seek to reduce life to a dead level and reward the idle and stupid the same as the industrious and the intelligent. It seeks to ensure to all men the absolute right to work and to the necessities of life—as a matter of right and not of favor or caprice. It seeks to widely distribute the enjoyment of the beauty and joy of living. It seeks to break up class and class privilege and to draw men together into a brotherhood of labor and good will. It seeks to overthrow the spirit of pure selfishness as the controlling genius of social, political and industrial government, and to substitute in its place the spirit of social benevolence and justice.

I ask, in what respect are these aims at variance with Christianity? Are they not, in fact, essentially Christian in every particular? Is not the very soul of Christian doctrine that of unselfishness, and was not that spirit the vital force of the Master's teachings and life? But a retrospective view of history shows that both political and social organization in human affairs have been based upon absolute selfishness, and the exploitation of man by his fellows. It shows political and industrial servitude to have been the law of society. In all the long battle of the oppressed for the liberty of living what has been the attitude of the institutional church; for which of the classes has it stood; on whose side has the weight of its influence been thrown? How comes it that to-day the labor classes are turning against it—looking to other sources for help and support? Is it the fault of the laborers or of the institutional church? This is not to depreciate its great work of charity and of admonition, nor the sanctity of individuals; but what has the hierarchy done to help the enslaved classes in their struggle for political and social right and justice, and what is it doing to-day?

In conclusion, I ask you as Christian men to consider well the great issues which Socialism presents, convince yourselves of their righteousness or unrighteousness, and prepare to take an intelligent part in the development of the new order which, in some form or other, is sure to supplant the present in the not very distant future.

It has been well said that "politics is in process of being absorbed by economics." There is but one great political question for the future—the equitable production and distribution of wealth. Socialism is a theory of social evolution. It will result from a gradual succession of changes brought about more or less rapidly by a process of agitation and conversion.

I have profound faith that if all men, rich and poor, will approach these issues in the spirit of Christianity the change to a new and just order of things will come about gradually and easily, without explosion, the revolution of violence, or distress of nations; but if, on the contrary, the lust of power and the greed of wealth lead to the ignoring and suppression of the just demands of our brothers of toil, history will repeat itself and write the glorious epoch of social regeneration in blood and tears.

Review of Lafargue's Book

Next issue of the Christian Socialist will contain a brisk review of Lafargue's book on "Social and Philosophic studies," by Comrade Carr. This article will be of special interest. Order extra copies now.

The best way to help the Christian Socialist is to get a new subscriber to-day.

tained that the platform was right. But there grew up a party of abolitionists, who said that the platform was wrong. The Civil War was fought and the platform of slavery was torn down.

The platform of kings and of slavery are gone, but to-day we have a platform of privilege, which is founded on the private possession of what are public privileges and which all should use. It gives to those who stand on the platform the right to live on the labor of others; to reap the wealth created by others and to control them. This has been their privilege almost from time immemorial. People say that it has always been so and that it always will be so. But there is growing in this country and throughout the world a body of men who like the federalists and the abolitionists deny the right of the platform of privilege on which the capitalist stands. They deny it for three reasons, first, because they do as the kings and slave owners did, they abuse the privilege which they have; because it makes life a continuous struggle to get on that platform, and because they are founded on the principle of brotherhood of man. Do the people on that platform abuse the privilege of their position? They do when they abuse the rights of the people who create the wealth which they enjoy. The attitude of a Western mine owner was that he would rather a man or ten men in his mine died than one mule, for the mule cost money. Come with me to the Lackawanna steel plant and see 7,000 men working with practically no protection for life and limb. On an average five men are killed every week and fifteen more are mortally injured, and I have it from good authority that nine-tenths of these injuries are avoidable. On our railroads 10,000 men are killed every year and a large proportion of them are employes. In New York City a large pattern shop was recently erected employing women, and the attention of the owners was called to the fact that it contained no seats for women. The reply was, "We have no interest in them because we know that they have no interest in our work."

In St. Louis in a large department store when women were hired they were told of means by which they could increase their income, and these were bad means. But worse than these are the cases of children who are employed in some manufactories. My conversion to Socialism took place in Columbia, South Carolina, where I saw children of 8, 9 and 10 years of age worikng in the lint-filled air of factories working around machines. A boy of 16 looked as though he were but 12, because he had worked in the factory eight years and did not grow. He had three fingers missing from one hand. Another boy of the same age said he had never been to school, and could not learn much if he did go, because he had always been in the factory. The United States census of 1900 shows that there were then employed in the mills and mines of this country, 1,197,600 children, an increase of 600,000 in ten years. In one canning factory in this State there were employed 350 children, while the census report stated the whole number of children working in all the canning factories of the State to be but 300. The figures for 1900 were therefore not exaggerated. Before that same cotton factory in Columbia, Marie Van Vorst saw two little children playing in the sand and they made a sand house into the top of which they stuck an American flag. When asked what the flag meant they said that there was small-pox in the house. It does, but it is the natural inevitable result of privilege gained not by standing on the ground with one's fellows.

The capitalist abuses his privilege by his disregard for the health of the community. According to General Miles, 7,000 of our soldiers died in the Spanish war because of the poisoned canned meats which they were fed. In New York City one of the insurance companies gave with the money of their stockholders a $50,000 dinner and at the same time down town there were 1,400 men standing in line waiting to get a job of shoveling snow at one dollar per day. The king and the slave owner abused the public interest and the capitalist does it to-day. He does it from the fact that he has gained it without rising from the ground on which his fellows stood. The Socialist to-day in the interest of humanity says that platform should be abolished, because men abuse their privilege. In his action the Socialist is the son of the Son of Liberty and of the abolitionist.

The speaker showed as a result of the system that men like Harry K. Thaw are worth $80,000,000, and the Field children have an income of $1,000 a day for which they do no work. Then he turned his attention to the struggle which is made by others to get on the same platform and the suffering which results. One result is a condition of fighting which has the morals of war, and in which dishonesty is the order of the day. It is so when aldermen give away franchises which are created by the people and which belong to them. The same thing is true in the United States Senate when it panders to trusts through the agents of one of them who misrepresents this State. It is a condition such as prevailed in England during the War of the Roses. These wars left England desolate and to this struggle is due much of the poverty of to-day. The people pay the money which Harriman and others gamble for.

But there is a revolt on the part of the people. Some who stand on this platform are becoming disgusted with their position. Mr. Crosby says: "I do not wish to be above the people, but with the people. It hurts their heads and shoulders to climb up on them, but it hurts my feet more." It is to abolish this struggle that people are waking up and demanding that there should be no privilege in the things all must use, such as land, capital, railroads, oil wells, etc. This great unrest is the product of the natural rights, just as the revolution was the product of the inalienable rights of men. Since John Stuart Mill turned Socialist, the leaders of economic thought in Europe and America have taught this doctrine. This was illustrated by strong quotations from the words of Wendell Phillips and Abraham Lincoln. Phillips spoke of the demoralization of the wage system which turns a republic into an aristocracy of capital. Lincoln said all things produced by labor should belong by right to those who produced them.

Turn to the man Jesus Christ, and see what was the whole central thought of his gospel. He did not come to teach people that he was going to die to save them. He found men struggling for the possession of wealth and he said: "Be not anxious for what ye shall eat or drink or wear. Seek ye first the kingdom of God and all these things shall be added unto you." By this he did not mean the church, for there was no church, nor did he mean the hereafter, for then the surest way there would be by suicide. The true attitude of man is not to seek post-mortem bliss. What did he mean? God was to Jesus a father; man was his brother and the world was the household. In a farm home all the members work together for the common good of that family. It is a foundation principle. Socialism is that mode of life which is based on the brotherhood of the human race, which would have land and capital owned by the community collectively and administered collectively for the public good. This great movement is coming and it is not coming suddenly. How soon will it come? It took fifteen years from the Boston tea party to the Declaration of Independence, and thirty-five years from the beginning of abolition to the emancipation proclamation. This movement of Socialism was started in New York in 1877, and the first year it polled 1,000 votes. It has been growing steadily until at the last election it polled 450,000 votes. A Socialist paper published out West has 275,000 subscribers and is gaining at the rate of 1,000 a week. It lately published a special edition of three million copies. Frances Willard said if she had her life to live over again she would devote it to Socialism. The leaders of the anti-saloon movement are identifying themselves with Socialism. Leading reformers, from Parkhurst down, are standing for the idea of the brotherhood of man and the right to receive what he earns. The speaker named Charles E. Russell, Hunter and Edwin Markham as men who are turning toward Socialism. Last week Prof. Hadley said that more than half the people are Socialists at heart. Hearst, the hound who licked the shoes of the Democratic boss in this State, would have been elected had he stood squarely on the platform of municipal ownership, so strong was the sentiment of the people for it. Roosevelt is not a Socialist, but he is teaching the people to deny the right of special privilege.

My brothers, the question is up to the church to-day. The church of Jesus Christ, the democrat, the heretic and the revolutionist, did not stand all of it with the cause of the revolutionists nor with the abolition movement, but after the battle had been fought, it thanked God for what had been accomplished. What will it do to-day? Will it not take a leading part in this movement of the brotherhood of man? Perhaps it will become a movement of class hatred. We should prize a man, not for what he has, but for what he is as a man and a brother. What tends to divide men into classes tends to deny the right of one of the best things on earth, the right of brotherhood, and instead of getting up revivals to save our miserable little souls that are not worth saving, will stand for the spirit of common brotherhood for which Jesus stood and which he taugh (Applause.)

The banquet closed by the company rising and singing "Onward, Christian Soldier." It was one of the most successful ever held by the society.

Col. Larned's Great Oration

(Continued from page 1.)

ment; it is also a social question because it concerns man's personal relation to man; it is besides a moral question because it involves justice and honesty, and, above all, it is a religious question because it is a matter of the fulfillment of God's commands of righteous dealing, and of the principles of Christianity, with which the present organization of society is wholly at variance.

It is evident, therefore, that it is a tremendous issue—one that may not be ignored, belittled or ridiculed without discredit to the intelligence of those so dealing with it and danger to our peace and happiness. It is without any manner of doubt the issue of the twentieth century, vital to our children and to our children's children and therefore to ourselves.

Let us consider a moment the condition of affairs which has developed this great movement of regeneration and what are its specific aims. To very many it is only a vague term; to many more, a name sinister and pregnant with revolution and disaster; to others, a wild and chimerical theory aiming at a foolish and artificial Utopia, opposed to natural conditions and civilized progress.

Let us see—the Declaration of Independence announces as fundamental rights "life, liberty and the pursuit of happiness." The question is, does the present economic constitution of society render possible to a majority of mankind the enjoyment of these inherent rights? Life—the privilege of existence. To merely live it is necessary to have food and protection. Are we, then, guaranteed, our right to live when millions of our fellows are uncertain of their daily bread, and thousands are frequently without it, to say nothing of clothes and shelter, and this in a land teeming with every gift of Nature's God and loaded down with a prosperity that overburdens our means of transportation? Liberty—the privilege of unfettered activity, of the free and full use of our powers—are these guaranteed when the right to work is denied to thousands, while to millions it is accorded as a privilege and a gift in the control of a small minority who can withdraw it when they like? The pursuit of happiness—until the other questions are answered affirmatively this, surely, is a ghastly mockery. Look at the bent backs and horny hands of the millions who shovel and pick and pant and sweat through the best hours of their best days, and up to the shadow of the grave, in order that they may have the privilege of doing just this—for "Life." Look at the pinched features and uncanny precocity in vice of the little ones born in dirt and reared in want, whose inheritance in life is the same treadmill in which their progenitors pursued "life, liberty and happiness."

If then we have not achieved what our political testament accords us, we must have failed grievously in some of the fundamental principles of our scheme of society. We have inherited and developed a political machine of which we are proud, and yet under its action we groan beneath these grievous evils, and misery and crime stalk hand in hand through this smiling land of freedom and of plenty.

Must this always be? Is it an inevitable social condition beyond the help of man and the power of government? Must there always be the small wealthy class intrenched in privilege and smothered in superfluity; the larger comfortable and complacent middle class doing the pleasant labor of exchange, and levying profitable toll upon the commodities of toil; and the great suffering mass of toilers, sweating for all the others and fiercely competing for the privilege.

The well-to-do say "Yes, don't attempt to disturb it," and, I sorrow to say, the churches echo "Amen." It has remained for Socialism—the philosophy of poverty, the religion of the exploited—to say, "No, these conditions are the heritage of wrong, injustice, oppression, organized through ages into a system, and fortified by law and custom. They are not conditions of order, but of anarchy; they do not make for peace but for war; not for love but for hate; not for brotherhood but for class. They are not the ordinances of God, but of the Devil. The great commercial system which is the tyrant of the Western world, is not order, but anarchy masquerading as a system. It cannot control its own processes, and alternates between congestion and collapse. It is at the mercy of its own iniquities, encourages dishonesty and crime, and promotes periodic crises, panics, misery and demoralization. At all periods it is the wage earner who is squeezed and crushed. This great Moloch of Commercialism is the very genius of modern war and in its greedy search for more "spheres of influence" it sets the world in arms. What we call Civilization is but another name for business—a business which is largely the exploitation of the masses for the wealth and comfort of the upper classes. It need not be and it should not be, because it is based upon an initial wrong and an unreasonable method. The world has only to awake to this wrong and this unreason in order to uplift mankind upon a new plane of life wherein justice and brotherhood shall prevail."

This is the message of Socialism, and however you may criticise or disparage its philosophy of economics, it remains the only consistent, comprehensive and humane proposal ever made to reorganize society on practical and scientific lines. The question before the world is—how will you receive it?

There is much solemn denunciation of Socialism as the provoker of class hatred. It is difficult to imagine anything more disingenuous and absurd. The classes exist and always have existed, and always they have been at war; and, so long as they continue to exist, will they continue to be so. Their interests as classes are not identical, and can never be, so long as they remain classes under the conditions which have made them such. Let us clearly recognize the fact and not be hypocritical about it. Socialism does not urge the war of class, but on the contrary seeks to suppress it by removing its cause. It is organized commercialism that fosters class divisions and provokes the war of class.

There are three large and sufficiently well defined class divisions in society—those who have too much; those who have enough; and those who lack, including those who have nothing. In this latter class their wealth is their hands. If we adopt the common designation for these three classes we shall call those who have too much, the plutocratic; those who have enough, the middle; and those who lack, the proletarian or labor class; and an examination of the distribution of wealth among them will show an extraordinary disproportion. This disproportion is so great and incontrovertible that exactitude in the figures is unimportant. Industrial statistics can, of course, be variously interpreted, but no interpretation can greatly change the main fact.

Taking an estimate made in 1898 on the basis of the census of 1890, we have, out of a population of about 62,000,000 a plutocratic class of 887,390; a middle and professional class of 27,000,000; and a proletariat of 34,500,000. The first of these—about 1.4 per cent of the population—control $42,000,000,000, or 64 per cent of the total wealth; the second about 43 per cent, control $18,500,000,000, or 28 per cent, and the third, about 56 per cent, control $2,750,000,000 or a little over 4 per cent. The rest of the $65,000,000,000 of the national wealth of 1890 was controlled by foreign investors. In 1900 the national wealth had grown to $95,000,000,000, and its distribution is calculated to have been as follows:

Taking, not the total number of each class as before, but only those returned as "occupied," we have in round numbers and percentages of each:

	Number.	Pr Ct.	Wealth in billions.	Pr Ct.
Plutocrat	250,000	0.9	67	70.5
Middle	8,500,000	29.0	24	25.3
Proletarian ..	20,393,137	70.1	4	4.2

In which it will be observed that the increase has gone to the plutocratic class.

The total value of productive labor was estimated as twenty-four billions. Of that, labor received 23.74 per cent, and employers, 76.26 per cent. To-day the wealth of this nation is estimated at one hundred and fifteen billions or nearly double that of 1890. I cite these figures only as indications of disparity. Sad statistics of the same conditions might be multiplied indefinitely. It has been estimated that it is impossible for a family of five to approach a decent standard of living on less than $600 per year as a minimum. This allows only about $4.50 per week for food, and only $120 per year for clothes. Yet it is shown that in the north the average for unskilled labor is but $460. As to the hours of labor of many labor groups they are terrible to contemplate. Bakers, seven days in the week, and often eighteen hours per day. A barber, whose illness forced his family to apply for aid, worked ninety hours a week; a butcher, eighty-eight hours; a waiter, seventy-seven hours, and in other trades the hours ranged at sixty-six and below. In sixty-two out of one hundred cases of distress illness was the cause, and in all but two it was the wage earner who was sick. I quote from a religious paper—the New York Churchman. In England the gulf between the classes is still more tremendous, and the depths of misery in the proletariat still more appalling.

Within the year processions of the unemployed have paraded London streets with banners inscribed, "To hell with your charity; give us work." What of the horrors of child labor in the mines and factories? If these miseries exist in times of plenty, what of panics? "If they do these things in a green tree, what shall be done in the dry?"

These shocking contrasts in conditions between the wealthy and the hand workers might be understood if we could find some good reason inherent in the character of the different classes which would reconcile us to this distribution. For instance, if we saw that the wealthy class were pre-eminently good, wise and industrious, while those in want were vicious, ignorant and idle. As a matter of fact, many of the wealthy class are vicious, foolish and idle, while many of those in want are upright and intelligent, and most are industrious. The vice of the rich has no excuse in their surroundings which afford them every opportunity for the cultivation and practice of virtue, while the depravity of the poor is largely due to their poverty and misery. If we inquire further the reason of wealth, we do not find it at all the reward of a higher intelligence and wisdom but mainly the wages of craft and shrewdness. At the best it is the return of a special ability for organization and combination, an acquisitive sagacity. The higher intelligence—the great minds of art, of literature, of science, of law, of statesmanship—are not rewarded by wealth. How comes it, then, that a small part of society lives in splendor, ease and comfort at the expense of the great mass of humanity, who are compelled to toil for an excessive period of time for the mere privilege of living, without the opportunity for self-improvement, the enlightenment of their minds, of the perfecting of their faculties for refined pleasure and the joy of life? Why must millions be the slaves of the mine and the machine, of the ditch and the sewer, of the hammer and spade, in order that thousands may tread velvet and eat from silver and gold?

The Socialist says it is because the laws of the social organization under which we live permit and protect ownership in the necessities of life and the machinery of production. Nature's great stores of the raw material of existence, and the means of its transformation into wealth, are owned and controlled by individuals. Land and all that the land contains and produces are in private hands—coal, iron, copper, gold and silver, wood and the rest are already to a great extent in the possession of comparatively a few who have amassed capital, and these prime necessities, together with the machinery that converts them into available wealth, as well as the great organizations of transportation and intercommunication upon which modern existence depends for its supplies and industrial activities, tend more and more toward control by a class of capitalists, diminishing in number and growing in wealth.

Socialism stands between two anarchies—the anarchy of pure capitalism and the anarchy of chaos. It speaks for the brotherhood of man; it does not propose to destroy property; it has no purpose to deny to any man reward for ability and labor; it does not seek to reduce life to a dead level and reward the idle and stupid the same as the industrious and the intelligent. It seeks to ensure to all men the absolute right to work and to the necessities of life—as a matter of right and not of favor or caprice. It seeks to widely distribute the enjoyment of the beauty and joy of living. It seeks to break up class and class privilege and to draw men together into a brotherhood of labor and good will. It seeks to overthrow the spirit of pure selfishness as the controlling genius of social, political and industrial government, and to substitute in its place the spirit of social benevolence and justice.

I ask, in what respect are these aims at variance with Christianity? Are they not, in fact, essentially Christian in every particular? Is not the very soul of Christian doctrine that of unselfishness, and was not that spirit the vital force of the Master's teachings and life? But a retrospective view of history shows that both political and social organization in human affairs have been based upon absolute selfishness, and the exploitation of man by his fellows. It shows political and industrial servitude to have been the law of society. In all the long battle of the oppressed for the liberty of living what has been the attitude of the institutional church; for which of the classes has it stood; on whose side has the weight of its influence been thrown? How comes it that to-day the labor classes are turning against it—looking to other sources for help and support? Is it the fault of the laborers or of the institutional church? This is not to depreciate its great work of charity and of admonition, nor the sanctity of individuals; but what has the hierarchy done to help the enslaved classes in their struggle for political and social right and justice, and what is it doing to-day?

In conclusion, I ask you as Christian men to consider well the great issues which Socialism presents, convince yourselves of their righteousness or unrighteousness, and prepare to take an intelligent part in the development of the new order which, in some form or other, is sure to supplant the present in the not very distant future.

It has been well said that "politics is in process of being absorbed by economics." There is but one great political question for the future—the equitable production and distribution of wealth. Socialism is a theory of social evolution. It will result from a gradual succession of changes brought about more or less rapidly by a process of agitation and conversion.

I have profound faith that if all men, rich and poor, will approach these issues in the spirit of Christianity the change to a new and just order of things will come about gradually and easily, without explosion, the revolution of violence, or distress of nations; but if, on the contrary, the lust of power and the greed of wealth lead to the ignoring and suppression of the just demands of our brothers of toil, history will repeat itself and write the glorious epoch of social regeneration in blood and tears.

Review of Lafargue's Book

Next issue of the CHRISTIAN SOCIALIST will contain a brisk review of Lafargue's book on "Social and Philosophic studies," by Comrade Carr. This article will be of special interest. Order extra copies now.

The best way to help the Christian Socialist is to get a new subscriber to-day.

THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED BY
The Co-Operative Printing Company
5406 Drexel Avenue - Chicago, Illinois

Entered as second-class matter January 10, 1907, at the postoffice at Chicago, Ill., under act of Congress of March 3, 1879.

Subscription Price - - 50 Cents Per Year

EDITORS

Rev. Edward Ellis Carr	Chicago, Illinois
Rev. J. O. Bentall	Chicago, Illinois
Mr. Oscar F. Donaldson	Webster City, Iowa

CONTRIBUTING EDITORS

Rev. George Willis Cooke	Boston, Massachusetts
Rev. Lucien V. Rule	Goshen, Kentucky
Mr. George H. Strobell	Newark, New Jersey
Mr. Rufus W. Weeks	New York City
Rev. Paul H. Castle	Central Park, Montana
Rev. J. Stitt Wilson	Berkeley, California
Rev. W. B. Gallaher	Danville, Illinois
Rev. Carl D. Thompson	Milwaukee, Wisconsin

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

The Christian Socialist may be had for ONE CENT PER COPY in bundles of ten or more. Ten yearly subscriptions to one person for $2.50. Five yearlies to one person for $1.50. A CLUB OF FIVE yearlies to separate addresses $2.00. A three-months subscription for one copy 15 cents.

Please do not send stamps for subscriptions or bundle orders above 15 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We can not be responsible for any money sent in letters. Use bank drafts, post-office money orders or express orders.

135

As Socialists Pray

Pray, pray, how shall we pray?
Pray in the Socialist way,
Pray with the sons and daughters of toil,
Who work and vote as they pray:
Ours is the Father, who "hitherto
Worketh" for good and for all:
Ours is the cause of the war upon wars,
Unearned profits, and merciless laws,
And the prayer that ringeth true;
For we pray that peace may reign upon
earth,
That slave and bond may be free,
That the knowledge of truth may cover the
earth
As the waters make up the sea.
God's holy spirit of justice and love
Shall brighten that latter day,
When this wicked old world has been turned from its sins
To pray as the Socialists pray.

—Charles Howard Fitch.

They Say It Is Great

We have a large package of letters before us telling us how much the special Protestant Episcopal edition was appreciated. Some of the admirers of this issue pour out volumes of cheer and encouragement.

Those magnificent articles written by the comrades of the Protestant Episcopal Church are in our estimation going to awaken a most eager craving for further knowledge of the truth and cause men of influence and strength to take a stand.

It is still time for bundle orders. We printed some extra thousand copies after all orders up to date were filled. But the edition is going fast. We cannot promise to have these papers for you unless you order soon.

You cannot afford to let this great opportunity slip by without doing something to stir that neighbor of yours up. Are you sure that your pastor was supplied with a copy? Bring him one and ask him as a favor to read it. If he gets started he will devour every line in it.

Our comrades have done nobly and are improving all the time. Join them in this great work and you'll feel better.

One cent apiece for bundles of ten or more. *Do it now.*

Cordial Invitation Extended

Chicago, Ill., Feb. 26, 1907.

Lucien V. Rule, Secretary Christian Socialist Fellowship, Goshen, Ky.:

Dear Comrade and Brother—I have the honor and pleasure, as secretary of our Christian Socialist Fellowship branch in the city of Chicago, to report to the National organization, that at our meeting on Sunday last it was voted unanimously that we extend a most cordial invitation to the National organization to hold its next National convention in the city of Chicago.

As the Christian Socialists of Chicago have now a very good organization and are holding very interesting meetings every Sunday afternoon, we feel sure it will be mutually interesting and profitable to meet here together in national convention.

We might add that as this city is also quite centrally located, and by its gradually becoming the mecca of Socialist faith because of the location here of the Christian Socialist and the first English Socialist daily, it will be of interest to all Socialists to make a visit to this city.

Trusting the executive committee may look with favor upon this suggestion and act accordingly, we beg to remain, Yours for the Kingdom,

Harvey P. Moyer, Secretary.

We are under obligations to "*The Craftsman*," New York, for the splendid cut of Bishop Huntington, for which credit should have been given in the special edition. Also the extracts from Bishop Huntington's sermons were courteously furnished us by "*The Craftsman*." We apologise to "*The Craftsman*" for this unintentional omission.

The Chicago Daily

The Chicago Daily Socialist is expecting to be printed in the new plant within another week. It is surprising how rapidly the work has progressed. The Chicago comrades are to be congratulated on this excellent piece of engineering.

There are directing forces among the Socialists, Prof. Mallock notwithstanding. The work has been accomplished with such speed and economy that our capitalist newspapers are gasping for breath when they behold it.

Much labor has been furnished gratis by comrades of the different trades. How happy those earnest men have been as they have put in their spare time "working for themselves." And no one has complained of the dirty work. Isn't that queer?

Yes, it's all queer how people can work for themselves and be just as happy as when they work for others, and get only a small portion of the results of their labor.

The daily is now a mighty power in Chicago and in this country. Stand by it and help get it into the hands of your neighbor. Nothing can take the place of this powerful advocate of justice in a great world city like Chicago, and as yet all over the western continent.

The Christian Socialist stands by the daily, and is doing all it can to push it along. Our common goal is Socialism.

Plan to Make the Christian Socialist a Weekly

Great Cry from the Comrades Leads to Important Proposition.

Shall the CHRISTIAN SOCIALIST become a weekly? This is the Burning topic now before our comrades.

Since the question was raised in January, even until now, our mails have been brim full of expressions along this line. With one or two exceptions, all have been anxious that this paper should be published every week. We have been given two kinds of advice.

1. "Give us a weekly and raise the price to one dollar a year. We are willing to pay the difference and do all we can to push the subscription. Twice a month is too slow."

This is about the tone of the letters from the great majority of those who have given expression to their views and wishes.

2. "While we would like to see the CHRISTIAN SOCIALIST a weekly, and even a daily, we believe it would be very unwise to try to change it, as it would shut this good paper out of multitudes of homes and thus lessen its influence. One dollar a year will be too much for many poor people, for those who most want and need the paper could not afford it. The circle of influence would be reduced and the real mission of the whole Christian Socialist movement would be hindered."

This argument is so sound and the position so reasonable that it carries a tremendous weight. Our own experience proves the plain truth of this statement.

But what to do?

It has become evident that the CHRISTIAN SOCIALIST must be made a weekly. It has also become evident that to raise the price to one dollar would be disastrous.

What to do then? We must get out of the dilemma. There is only one way out of it.

MAKE THE CHRISTIAN SOCIALIST A WEEKLY AND KEEP THE PRICE AT FIFTY CENTS A YEAR.

But how can this be done? Only by getting a large number of subscribers. We have done some close figuring and have reached a point where we can make the following proposition:

AS SOON AS THE CHRISTIAN SOCIALIST HAS SECURED FIFTY THOUSAND SUBSCRIBERS IT WILL BE PUBLISHED EVERY WEEK AT FIFTY CENTS A YEAR.

This ought to set every comrade on fire and inspire him to go to work in earnest, getting up clubs and sending in subscribers. This part of it must be done by the united effort of the growing number of "Comrades of the Cross."

How soon will this goal be reached? No time is set, but it ought to be done in the very shortest time possible. It can be done quickly by just doing it. If every subscriber now on our list would get out within the next week and get TEN NEW SUBSCRIBERS the job would be done at once.

How is this plan? Will you choose one of the groups and set out for the mark? It can be done if

100 persons secure 100 each	10,000
200 persons secure 50 each	10,000
400 persons secure 25 each	10,000
1,000 persons secure 10 each	10,000
Miscellaneous and present list	10,000
Total	50,000

We have already four who have pledged to secure 100 each. What do you think about that? And we have hardly made the announcement yet.

Are you catching the spirit of this forward move? Do you realize what this will mean for the mighty cause of Socialism? Do you see how this will throw the searchlight of truth into our vast religious organizations and bring every earnest church worker to a knowledge of a better way?

THE CHRISTIAN SOCIALIST EVERY WEEK. THAT'S THE GOAL. Think of it! Write and tell us how many subscribers you will set out to get. Send them in and keep sending them.

Now for a great, strong, heavy pull. Pull hard, and pull till we get there. We must get thero soon.

In Churches of the South

(Editorial Itinerary.)

At Augusta, Georgia, one of the prettiest cities of the South, on account of its double-width streets and elegant buildings, I spoke three times —twice in the court house and on Sunday night, by voluntary invitation of the pastor, Rev. Howard T.Cree, in the First Christian Church. The subject of Socialism has increasing interest to the religious man, as he sees how the ethics of religion and Socialism coincide and is caused to realize that religion can never find its true and highest expression while the competitive system lasts.

My next stop was at Jacksonville, Fla., where I spoke Saturday night at a hall and Sunday afternoon in the First Christian Church, where a large audience drank in the message of Christianity and Socialism. The brotherly courtesy of Rev. J. T. Boone, the pastor, will not soon be forgotten.

The comrades at Augusta and Jacksonville are well able to do grand work for the cause and doubtless will do better work from year to year. It does not seem in the least more difficult to spread Socialism in the South than in the North, though it may be somewhat harder to get the votes counted. But, nevertheless, the vote is growing, and one of these days it will burst forth and surprise the people.

While at Jacksonville I had the pleasure of addressing the teachers and students of the Florida Baptist Academy, a school for Negroes, where the message was received in a most hopeful way. The singing of two hundred young colored men and women gives a pleasure long to be remembered. But as the Matron so aptly said: "The colored people must not only be able to sing, they must learn to think." They are learning to think and their thoughts bode no good to the capitalist parties that have so long enslaved them.

Jacksonville is a lovely city. The public buildings are exceptionally fine and some of the streets are beautiful with palm, camphor and magnolia trees. There are roses everywhere. The city is plenteously watered by gigantic artesian wells, which spout their clear sulphurous waters into the air.

Quaint old St. Augustine, with its extremely narrow, old-fashioned streets, its old Spanish fort, its houses 300 years old, its innumerable palm trees, bright tidewater, ceaseless summer and magnificent oriental hotels, entertained me for one day, and I lectured in the First Baptist Church. At the close of the lecture the pastor arose and declared he endorsed every word of it and wanted his people to know that he stood exactly on that platform.

Some of the churches of the South are of course closed against us, but, as you see, some are opening. Others on my homeward way are opening, and soon from a majority of the pulpits North and South will ring out the glad Good News to the Poor that Jesus preached and for which he died.

Though exiled from home thereby, I am proud to be a Comrade of the Cross.—E. E. C.

Every local in the country could do a great propaganda work by ordering bundles of the special edition and have them systematically distributed among ministers and church people.

The Dishonest Dollar

The truth is that no genuine service in any department of human effort has ever been conferred upon mankind merely for the sake of money, nor is any person who is desirous of having "money to burn" capable of rendering any really valuable service. The two qualities of mind always have been and always will be incompatible. The good work of the world has never been done from such an incentive. The good men of the world have never done any work from such an incentive. Excessive gains, like excessive salaries, are inherently dishonest, and the men who seek them cannot possibly be of any genuine value to the American people. The less temptation, therefore, we offer men to work merely to amass great fortunes, the better for them and for us, and the more sternly we confine everybody to honest returns for honest service, the better for them and for us. Whoever has a dollar for which a dollar's worth, in property or service, has not been given, has a dishonest dollar, and if he keeps it, he is a dishonest man, no matter by what fine phrases he seeks to cover such dishonesty. And a dishonest man can confer no real benefit upon an honest community.—North American Review.

Send out your influence in favor of Socialism by a bundle of the special among your friends.

Poems by Ralph Korngold

Dedicated to Comrade Edwin Arnold Brenholtz.

CHICAGO.

I

FOG

A fog, smoke-laden, fills the city street,
The elevated thunders, fierce and mad,
Tearing the soot-black clouds, while underneath
The car bells jangle and the horses thread.

The frantic teamsters' *"hey,"* and *"whoa"* repeat—
The lights of buildings glimmer blue and red—
Dark forms of men and women past me fleet—
Colossal structures tower overhead.

My God, is this thy fair and glorious earth,
Thy gift unto the race upon its birth,
Or is this Chaos with his forces blind?

See, what this mad and ill-starred race has done,
Estranged from Thee it is and from the Sun,
What wild confusion must possess its mind!

II

OUT OF WORK

I sit upon a bench in Lake-Shore Park,
And many sullen, wretched men with me.
Upon their haggard faces is the mark
Of sad privation and anxiety.

It is that solemn hour before dark,
When all things melt into a symphony
Of sound, of color, outline—spark for spark,
The stars appear—the day has ceased to be.

Colossal loom the buildings, stern as fate,
And merciless and with disdain and hate
Look on the outcasts in the park beneath.

Yet, strangely fascinated by their sight,
I gaze, and fear their blackness and their height.
"To be or not to be," my lips repeat.

III

THE JUNGLE

I stand on Clark street, in the cutting blast,
The snow is falling, fog is in the air.
I shiver, stamp my frozen feet and cast
A look of prayer, hunger and despair

At all my fellow-men who hurry past,
But none that listen to me, none that care,
And isolated stand I in a vast,
A cold, a universal *laissez-faire.*

A sudden rage and hatred swell in me
What fool am I to ask their charity,
I shall be cruel, merciless as they!

For in the jungle, jungle-law prevails;
Who knows and acts—he wins, the other fail—
My motto henceforth, "Kill and take away!"

IV

THE AWAKENING

'Tis night, the river beats against the shore,
A clumsy steamboat toots, and passes by,
While from its lanterns pillars downward bore,
Of red light and of green. The snow-flakes fly,

They touch the water-surface—are no more—
O, in the black maw of this water, I
Shall seek the rest I never found before!
When life is hopeless it is right to die.

I near the brink—there speaks a voice to me,
"O, coward, deserter, while you flee,
Behind you *wrong, injustice,. hatred* grin!"

My manhood stands awakened, rage and shame
Upon my cheeks and on my forehead flame—
Beat battle hymns, my heart, we march to win!

V

REDEMPTION

I dreamt I stood upon a mount, below
Lay the vast city, sunk into the night.
From tallest chimneys rose a reddish glow,
Its blackness was adorned with beads of light.

"O, God," I said, "Thou, Thou alone dost know
Its sum of suffering, the cruel fight
Man wages against man, the tears that flow—
O, God, when will this darkness turn to light?"

And then I dreamt I saw the sun arise,
Night's curtain drawn away from earth and skies,
A marble city sparkled in the morn!

"Man's vast creation," spoke a voice to me,
That first enslaved him, now has set him free.
Sublimer freedom from enslavement born!"

Minister Accepts Socialism

One of the influential ministers of the Protestant Episcopal Church in the West has recently come out squarely for Socialism. We have the following information from "Common Sense," the brisk Socialist paper of Los Angeles:

> "Born on a plantation in Virginia, February 22, 1844, E. W. Meany attended Oriel College, Oxford University, England, graduating at the age of 26, was ordained in Salisbury Cathedral a minister in the Protestant Episcopal Church, officiating in that capacity up to the present time.
>
> "Being an investigator by temperament, Comrade Meany long ago discovered the great social wrong of the private ownership of land and was for years an advocate of the single tax theory. He journeyed to New York City to discuss economics with Henry George, who was ready to admit the logic of the Socialist position, which Comrade Meany had already accepted. It is probably true that not until within the last few years, after direct contact with the organized movement and careful study of the leading Socialist scholars, did Comrade Meany become the clear-minded Socialist he is to-day. During this time there has been no comrade more loyal to his Socialist convictions and more earnest in his efforts to hasten the social revolution than Edward W. Meany."

We welcome Comrade Meany most heartily and wish him a large and ever-increasing measure of influence.

"The best friend in the world is a good book."

Items From Everywhere

Edited by George H. Strebell.

Some important confirmations of Socialist analysis of industrial tendencies are found in census reports by Comrade Ghent and published in "The Independent."

The amount of capital employed has increased since 1900 from around nine billions to twelve and a half billions or over 41 per cent, but the number of new establishments is only 4 per cent. The increase in the number of wage earners is but 16 per cent, not sufficient to indicate steady work for the unemployed of the census of 1900. But the officials and clerks in industrial pursuits increased over 42 per cent. These last figures give no adequate idea of the increase of the numbers of this class, since the numbers employed in manufacturing alone are considered. The greater bulk of the clerical and distributive workers is employed in other kinds of enterprises. Were it possible at this time to obtain figures of bookkeepers, clerks, stenographers, salesmen, packers, shippers, draymen, boatmen, railway employes and other miscellaneous groups of this class, a rate of increase considerably greater would no doubt be found. This class as a whole increased by 48.4 per cent from 1890 to 1900. All present tendencies indicate a higher rate of growth for the last five years.

Modern industry is based upon the production of goods for sale. Concentration and improved processes pile up commodities in an ever-increasing volume, and the human struggle is more and more a conflict to sell goods. All means that human ingenuity can invent to bring wares to the notice of the last persuadable being and to persuade him to buy, are employed. The number of persons directly or indirectly employed in distribution increases. But despite this increase, despite the extensive and intensive cultivation of the market, despite the relative decrease of wage-earning producers, and the much more significant relative decrease in the number of productive establishments, the market continues to be fed with a swelling volume of goods which cannot be sold; and which threaten, sooner or later, a collapse of the prevailing system of production.

And what then? Well, the Socialists have also an answer to that, which he who cares may learn.

* * *

One of the most sweeping labor decisions rendered in any State was handed down by Judge Gaskill, of the Superior Court of Massachusetts. He holds that a labor union has a right to fine any member who does not accede to the demand of the union and quit work in an establishment where a strike is in progress. As a result of the decision of Secretary Straus, the gentleman who misrepresents labor and has gone daffy on commercialism as the head of the Commerce and Labor department, who ruled that States have the right to import all the foreign laborers under contract that they choose, the Missouri Legislature is considering the advisability of appropriating $50,000 to send agents to Europe to procure laborers. Other Southern States (or rather the politicians who run things for their capitalistic masters) are considering the same subject.

* * *

Thirty-nine State and Territorial organizations with more than 1,900 locals are now affiliated with the national organization. During the past year the national office has granted charters to 27 locals with a total of 260 members in States and Territories which have no State or terrtorial organization.

* * *

A Mexican comrade has been lecturing in Spanish to the Socialists of California who understand that language. His name cannot be given, as his service to the cause has been so great in Mexico that his life will be unsafe when he returns to that country, which he will soon do. He learned Socialism in a law college in Mexico. Public school teachers there, he says, get from $13 to $14 a month and are anxious to learn Socialism.

* * *

An act giving Rhode Island women the power to vote for Presidential electors was passed in the State Senate by a vote of 19 to 16.

* * *

Socialists in the Wisconsin Legislature have introduced a resolution to memoralize Congress to immediately institute an investigation and ascertain by what authority or through what influence, if any, the United States Supreme Court can set aside the constitution of the United States and legalize the crime of kidnaping.

* * *

A resolution has been introduced in the Wisconsin Legislature by the Socialist members calling upon Congress to enact a law providing that whenever a receiver is asked for a railroad such corporation should be condemned and taken control of and operated by the government under the right of eminent domain.

* * *

Press dispatches from St. Petersburg, report returns from the election of 268 out of 524 members of the douma. They are divided as follows: Monarchists, 35; progressives, 14; Octoberists and moderates, 24; constitutional democrats, 46; left party, 104; Polish nationalists, 40; indefinites, 5. A later dispatch states that statistics show the election of 419 members of parliament. The left party is no vague aggregation. It contains an unprecedented number of Socialists, including forty-seven Social Democrats and forty-five Social Revolutionists. The Russian Socialists are stronger numerically than any body of Socialists that ever sat in the German reichstag, which up to the present time has been the chief parliamentary arena of Socialism. The make-up is thus seen to be closely patterned on that of the first body. Fully half of the members are peasants, for a majority of the teachers and merchants belong to the peasant element.

* * *

In Denmark the Socialists have won 155 seats out of a total of 400. In fifty towns they were completely successful.

* * *

The Social Democratic party of Roumania held their national convention at Bucharest. They have about thirty organizations, with 3,000 members, and a weekly paper.

* * *

The Italian police have called on the trade unions of Italy to assist them to get better wages, and the unions have agreed to do so.

* * *

Socialism has established itself in Greece. In Athens is an organized labor party which has an able and circumspicuous leader in Phardalis, an attorney and professor of the university.

* * *

The Japan Weekly Mail, of Yokohama (organ of the Japanese government), speaking of "Socialism in Japan," says: "We confess that we should have been wholly incredulous had any one told us six months ago that 1906 would not close without seeing the open avowal of Socialist doctrine by an appreciable section of Tokio politicians."

* * *

Socialists in Switzerland are making extraordinary good progress lately. At the city election in Bern, the Socialists polled 45 per cent of the total vote and elected 9 representatives out of 20, the Liberals 7, and the Conservatives 4.

* * *

The constitutional amendment submitted by the legislature of Montana to a referendum vote of the people, and which establishes the Initiative and Referendum in the organic law of that State, was adopted by a vote of 36,374 to 6,616, giving a clear majority of 29,758 on the side of the people's rule.

* * *

The new charter which has been drafted for the city of Des Moines and which the Iowa legislature is asked to pass this winter contains the recall. They call it the "call-back." Says the Herald: "The 'call-back,' as it has been termed, is that section of the proposed new law which will prevent the possibility of corruption or inefficiency under the new system."

* * *

The Socialist members of the Wisconsin legislature are hard workers. Upwards of sixty bills have been introduced by them. They are the first ones at their desks in the morning—sometimes being there and at work before the janitor comes in—and they are the last to leave. Every bill had to be drawn, written, proof read over and over, compared carefully with existing laws and then discussed in conferences. There was not a day at Madison, last week, when our men were not up by 6 o'clock and some up as early as four and five. On an average, we held two conferences a day, the last one usually closing at, or sometime after midnight. Every line of every bill which we introduced was scrutinized sharply and many an hour was spent in strenuous debate among ourselves over points in doubt. Not infrequently one or two of our group who had injudiciously retired before midnight had to pay the penalty of being rudely awakened, and dragged into some animated midnight discussion. Upon these sixty-five theses the representatives of the present order must either be for us or against us. They are now face to face with the sudied demands of the program of the working class—of Social-Democracy.—Social Democratic Herald.

* * *

The European Socialists, yes, the German Socialists, are in the foremost column of the temperance reform. There is the Social-Democratic Abstinence Society, an organization of national scope, busy combating drink. There are the foremost leaders in the Socialist propaganda in continental Europe combating drink. There is Vorwaerts, by far the greatest Socialist organ on earth, publishing and sending out anti-alcohol literature.

When the American Prohibitionist becomes a Socialist, he is prone to pack his intellectual grip, write a good-bye letter to his Prohibition paper, and kiss his associates farewell. He assumes that he is done with the temperance reform entirely, for the reason that "Socialism will settle it all."

We would ask no Socialist to abate his efforts in behalf of his doctrine one whit. Its ethical teachings are of the highest possible order. We can find no fault with the theory. But its success involves a much higher order of civilization than has yet been attained. Hasten the day when the standard may be reached! But it is a moonshine vision to imagine that such a stage can ever be reached as long as the people of this nation are paying more than one billion dollars per year to debauch themselves and their children. A rum-soaked communuity can no more understand Socialism than a balloon can comprehend trigonometry. Approximately, there is a saloon in every American community to every Socialist. The saloon blocks the way to Socialism as effectively as the Atlantic blocks the proposition to run a trolley from Boston to London.—"The New Voice."

Comrades of the Cross

Comrade Tullett, of Kansas, has great faith in the Christians, for he says: "I am no church man myself, but your paper fills a long-felt want as we will have Socialism when Christians vote as they pray." This is at least acknowledging that the Christians pray right and our comrades among the non-church people are willing to admit this. It is now up to the church people to acknowledge that our unbelieving comrades vote right and see to it that the church gets on the square in this respect.

* * *

"Please send me seventy copies of the last issue of the CHRISTIAN SOCIALIST. The paper is fine and all who read it express their approval. In a few days I will send you an order for a hundred copies of the Episcopal edition. Be sure to save them for me." This is from Ely, of Indiana. Of course we will have a hundred copies for you and for anyone who has thus given us an order, but we cannot promise this to those who come in later unless they come very soon.

* * *

"Extend my subscription to the best paper in America. Wish I could make it ten." John C. Teas, Missouri.

* * *

"You must make the CHRISTIAN SOCIALIST a poorer paper or publish it every week. It is too good to wait fifteen days for every copy," is the original manner in which Comrade Haskell, of Kansas, tells us how he appreciates the Christian Socialist. This originality is accompanied by an original money order.

* * *

One of Pennsylvania's most loyal comrades of the Cross is Thomas Joseph, who works in season and out of season and keeps on continually sending us lists of subscribers. He is one of Coal King Baer's most devout enemies, but a great friend of the working people and mighty power in the movement for economic justice.

* * *

Comrade Norris, of Virginia, in sending us an order, says: "The above subs. are by our Local. I hope we can send you many more. If we can get the minister converted to Chritsianity we will have a fighting Socialist in every one converted." Let some of those narrow-minded defenders of capitalism who say that Socialism is anti-religious, pick this statement to pieces. Think of it. Socialism comes in and begs and entreats that preachers might become Christians.

* * *

"Dear Comrades—I want to do something to extend the influence of your excellent paper, so I have concluded to send it to all the ministers in our city for a year. Enclosed please find money order for $4.00, which will pay for the ten subs. at club rates and with two or three which I send in cards for, will comprise all the resident pastors of English speaking churches in our town. The CHRISTIAN SOCIALIST is certainly fine and I hope and trust you who have sacrificed and are still sacrificing so much to make it what it is, will live to see its circle of influence for good largely extended so that you may feel that you have been amply repaid (though not in dollars and cents probably) for what it has cost you. As for changing it to a weekly, my advice would be the same as that of Puck to the young couple about to get married, 'Don't.' I believe it would make it much harder to get subscribers than it is now if the price were raised. Hoping that the CHRISTIAN SOCIALIST may appeal to an ever widening circle of responsive readers, I remain, Yours fraternally, W. E. Boynton."

* * *

Rev. Mary T. Whitney, of Massachusetts, is one of our enthusiastic supporters, doing a good work in her State. From her pulpit goes forth not only the message of spiritual truth, but also that of economic righteousness. Let our brethren in the ministry learn from this sister and remove the possibility for future generations to say that the men were not as progressive thinkers as some of our women in the great struggle for human liberty and for the advancement of civilization.

* * *

Comrade Julia A. Brodie, of California, sends us a long list of names and writes in part: "You are doing a great and long neglected work, for in order to have Socialism we must capture the church."

* * *

"I am sending you some subs. for the CHRISTIAN SOCIALIST. A few are penitents at the altar and have told me that they will read the paper, and that is enough. All are church people, some are laymen, some preachers. So send the gospel to them and show them a feeling of love for all instead of a few," writes Comrade Park, of Indian Territory.

* * *

From Oregon:—"Please send me a hundred copies of the great Protestant Episcopal edition, as I wish to distribute them. Hurrah! for Socialism in our day. C. Christianson."

* * *

Comrade Krahl, of Chicago, just hands us ten subscribers and says he is coming again with a similar list. That helps us towards the fifty thousand mark in great shape. Let the spirit of Comrade Krahl animate a few hundred of our comrades and we will soon be on the top of the hill and will slide the CHRISTIAN SOCIALIST down to you every week.

* * *

One of our comrades in Pennsylvania, Mrs. E. Pangborne, is doing a great deal to put the CHRISTIAN SOCIALIST into the hands of the church people. She writes: "I am glad so many ministers are getting to be Socialists for so many people say there are only infidels in the movement, and say to me there is no God in it. I tell them the very principles of God is in it and it does not always matter what they call it. A rose would be as sweet if called any other name."

* * *

Among our best hustlers who sends in a list of subs. frequently is Comrade Brock, of Oregon. Accompanying his last list is the following suggestion: "There are two classes of friends here whom I am anxious to have the benefit of your paper. One, my Christian brethren, who are prejudiced against Socialism, and the other, the Socialist brother who is prejudiced against the church. I intend to send you more subs. in the near future and will send for copies as often as I can. I will help you in every way possible to spread the truth."

* * *

"Some one caused five copies of the Feb. 15th CHRISTIAN SOCIALIST to be sent to me. That issue ought to do an untold amount of good and to help it along in the way it should go, I am enclosing twenty-five cents for which please send me some more copies. I know where I can use at least that many. Yours for the emancipation of humanity, A. W. Beach," of Iowa.

* * *

This is from one of our earnest comrades who lives near Chicago and who has already shown that he is of the right steel by sending in a big club: "I will do my utmost to get subscribers in the city, as my work there brings me in contact with quite a number of people. I have read a good many religious and Socialist publications; but I must confess and I am glad to confess that the CHRISTIAN SOCIALIST fills a want that none of the others would ever be able to fill, and I fully believe that it is destined to play a very important part in the religious and social development of this country. Its general make-up—the way it treats the subject from the religion and ethical point of view—will admit it to many homes where a regular Socialist paper would never be admitted. A great work must be done for the millions of church people. We need those people and they themselves need to be properly informed on the economic questions of to-day. Christianity must be Christianized. Christianity must be replaced by the real teachings of Christ. The CHRISTIAN SOCIALIST will do the work. I will esteem it a favor to do all I can for it. Yours fraternally, Niels Nielsen."

* * *

A comrade in Brooklyn, who advocates reform spelling, writes as follows: "Dear Surz—Enklozed find $1.00 chek tu extend mi sub tu the Kristyan Soshalist a litl distans ahed. I think yur paper iz the chief ov all Soshalist periodikalz—bekauz it fraternizez twu great world powerz—the Ekonomik and the Spiritual—into the praktikabl, yet luvabl EKONOMIK BRUTHERHOOD OV MAN. Altho sum Soshalists maintain with vigor and a degree ov skorn that ther kan be no such a thing az a Kristyan Soshalist, stil we kno that tanjibl fakts thoroly disproov such an unfounded statement which emanates from personz hoo ar not suffishentli developt in all linez ov thot to kleerli perseev the whole konnekted truth. Shud yu lik a short artikl from mi pen okkazhunalli for the KRISTIAN SOSHALIST I shal take plezhur in responding. I am open tu engajements for lekturz also on Soshalizm and Praktikal Kristianity. Yurz for THE EKONOMIK BRUTHERHOOD OV MAN, Josefus Chant Lipes."

Right from the Heart!

THE L. C. SMITH & BROS. TYPEWRITER
(Writing ENTIRELY in Sight)

is *perfected from the center out.*

Every useful device inbuilt in its proper place to do its work by the shortest cut.

No jumble of "improvements" boxed in to keep it from being seen. Nothing concealed,—nothing to be ashamed of!

Illustrated Catalogue Free.
L. C. SMITH & BROS. TYPEWRITER CO.
143 WABASH AVENUE, CHICAGO, ILL.

The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

TO FATHER McGRADY.
(1903.)

Another martyr made; another name
Added to glory's list already long.
Come, Comrade, march with Truth's triumphant throng.
The hand that smote thee, it shall bear the blame
When children's children curse the deed with shame.
Let others slumber like a Samson strong,
Lulled in Delilah-laps of lawful wrong;
Thou nobly scornest such submission tame.
The blinded multitudes that still adore
Tradition's idol, thou shalt make them see,
Who left the Christ of theologic lore
To serve the Christ of all humanity.
So passed the prophets who before thee trod
The road of fire that leads to Freedom's God!

Hail, dauntless Munzer of our latter day,
Whose trumpet tongue indicts this present time
For its black list of economic crime.
Fear not the Pharisees who fleece and flay
The hapless widow while they preach and pray.
Smite home, great heart; the Lord of Sabaoth
Beholds the wage-slave's sorrow and is wroth.
On with God's armor; forward to the fray
Girded with truth; faith's shield before thy breast,
Christ be thy comrade in the glorious quest.
Sandaled with hope and peace for all oppressed;
Wearing the helmet of toil's freedom sweet;
Love's sword in hand; millions thy coming greet,
While hell's fierce darts fall shattered at thy feet!

—Lucien V. Rule.

* * *

The Christian Socialist Fellowship Centre of Chicago has extended a most cordial invitation to the National Fellowship to hold our next annual conference with them. Comrade Moyer, Secretary, sends a very kind letter. Let us hear at once from members of the Executive Committee with reference to this matter and the time of meeting.

The social awakening of the American churches along the lines of our Fellowship activity progresses with constant, thrilling encouragement, and new champions appear daily. Every Socialist who has occupied the pulpit will be in demand from this day. And it is the aim of the CHRISTIAN SOCIALIST to report this social-religious propaganda. The latest good news is that Father McGrady, the noted Catholic of Kentucky, who left the priesthood several years ago to cast in his lot with the Socialist movement, is doing a magnificent work along our line upon the lecture platform and in the Protestant churches of the Pacific coast. Like John Calvin when he left the priestly calling to serve the people, Father McGrady became a lawyer, but, like Calvin once more, the need and call of the times bring him back into the great social-religious agitation. As a Socialist leader Thomas McGrady and Thomas Munzer, the proletrian priest and martyr of the German Reformation, bear a striking similitude. I have met and know a number of devoted Catholic leaders, but Fathers McGrady and Hagerty are an incomparable pair—splendid specimens of physical and moral manhood, clear and courageous in thought and utterance, and sure to live in the history of these stirring times.

Comrade McGrady wittily remarks in his "How I Became a Socialist," published in the October, '92 *Comrade*, that one cannot always tell the truth except at the expense of humility. But we will allow him to speak for himself without apology in the following good letter of Feb. 13th:

1511 Baker St., San Francisco, Cal.

Dear Comrade Rule:

It was a delightful surprise to receive your kind and generous letter. It recalled in vivid light the pleasures of the vigil we held in Louisville about four years ago when we poured out the feelings of our hearts in discussing the triumph of social democracy and the new religion. I am delighted to learn that you have affiliated with the Church in waging the Christian crusade against the barbaric splendor of commercial cannibalism. . . . Last summer I spoke at many of the eastern chautauquas, and my lectures were warmly received and loudly applauded. It seems to me that with the best talent and the most efficient propaganda, forty per cent of the American population could be swept into the Socialist party on the rising tide of revolutionary thought.

I am a member of a club here in San Francisco, and we have a banquet with the usual concomitant of eloquence and oratory once a month, and I am always requested to respond to a toast, and it is unnecessary to state that I give them Marxian philosophy. The club is composed of professional and literary men, and yet they never fail to encourage me with their unqualified approval.

Several months ago I spent a few days in Humboldt County, California, and I was invited to address the congregation at the Christian Church in Fortuna at the Sunday morning service. And I spoke in a Protestant Church in Eureka Sunday night. At Fortuna my subject was "Christianity and Commercialism," in which I proved that it was impossible to practice the Christian doctrine in the business world, and there was scarcely a dissenting voice to my statements. An immense throng filled the church in Eureka and my lecture was received with enthusiasm. After the services the entire congregation, at the request of their beloved pastor, came forward to the pulpit to greet me and present their congratulations. I have been told that every pulpit in Humboldt County is open to me whenever I visit that part of the country. It is really gratifying to see the earnestness of these devoted souls in their aspirations for higher ideals and the creation of a grander life. I will be glad from time to time to send a few lines to you in reference to the growth of Socialist thought in the Christian Church. With very best wishes, I am yours for the emancipation of humanity,

Thomas McGrady.

* * *

The following word comes to us:

Nucla, Colo., Feb. 17, 1907.

Dear Brother—After much waiting, yours of the 6th inst. came. We have adopted constitution and by-laws and our membership increases every meeting. To-day we adjourned for a big "Anti-Kidnapping Meeting," as did the church meeting here also. Will send list of officers and charter members soon as elected. Will write J. O. Bentall soon as can get time. With best wishes for the Fellowship everywhere,

Clayton F. Woods.

We are gratified at the noble stand in behalf of our imprisoned comrades. Greetings to the comrades of Nucla!

* * *

Comrade Millard, organizer Local Cincinnati, writes most interestingly, Feb. 20th: "Last Sunday I was invited to speak in Middletown, O., before the Salvation Army, and whilst waiting till night for a train I went to church—a rare thing for me. The preacher was the Rev. W. E. Hammaker, of Broadway M. E. Church. He preached on Child Labor. Really it was Spargo's 'Bitter Cry of the Children.' From some of the comrades I find his mind is moving. I sent him a copy of the CHRISTIAN SOCIALIST, and suggest you send him literature about the Fellowship." We wish comrades all over the country would be ready for such opportunities, and report to us. Really, I was ashamed of and irritated with myself for past prejudice, when I discovered the cordial interest felt in my work by the church when I entered the ministry. The church is not going to break its neck getting into the Socialist Movement; but what Comrade Millard says of this minister may be said of many now, "His mind is moving." Our New Albany comrades are pressing the pastors and church members, and it is having tremendous weight.

* * *

The Falls City Fellowship has two of the strongest men in the South to assist Comrades Goodman and Ramsay: Comrade Chas. Dobbs, and Comrade Rev. Duncan-Clark, formerly of Canada, now on the editorial staff of the Louisville Herald, who will address the Fellowship from time to time. Comrade Duncan-Clark is a Christian minister, and a poet of genuine vision and power. He fills Rev. Dr. Powell's pulpit now and then.

* * *

I filled my church appointment at dear little Utica, Ind., the 24th of February, after an absence of three months. But Comrade Broy met me at the river as usual, an intelligent and loyal soul, working for the Kingdom day by day, his life a tragic struggle, but his vision clear and his heart true as truth. Never shall I forget those talks upon the broad and beautiful bosom of the Ohio. The little town has been visited by a devastating flood this winter, and terrible suffering amongst the poor resulted. The school house and churches were used to shelter the homeless, and the people helped one another with the true social spirit. Our Comrade Egganspiller, town official, proved himself a genuine Socialist in looking to the wants of the sufferers. And the committee distributing the State relief funds had vivid object lessons in Socialism. Economic Determinism is a tremendous factor in life, and, in this case, gave point to the messages Comrade Goodman and I have been delivering to the people this two years past. Death has wrought sad havoc among the children and also among our comrades. William and Duff Wood are remembered by every visitor to the town, genial characters, kindly comrades. The former passed away from exposure during the flood. Never have I seen a more hospitable people. Our services Feb. 24th were attended by a very interested gathering both afternoon and night, the Methodist minister being present. He is a noble, courageous soul, and would indeed be a power in our cause. He is studying the subject constantly, and is an appreciative reader of the CHRISTIAN SOCIALIST. It was a joy to hear his good word at our meetings. Miss Henrietta Smith is rapidly developing into one of our ideal fellowship comrades. Her intimate friend, also a teacher in the town school, is deeply interested in the social message, and a reader of the CHRISTIAN SOCIALIST. She is sure to become one of us in due time. Have not our hearts reason to rejoice in the great work of God going on daily?

Did you ever notice how happy it makes some papers when they think that Socialism has been turned down by the trade unions? And, isn't is funny, that these same papers act the same way (when the trade unions are turned down) when an injunction is issued against them or when they lose a strike?—Chicago Socialist.